The Usefulness of Church-Musick.

A SERMON

Preach'd at *CHRIST-CHURCH*,
Novemb. 27. 1696.

Upon Occasion of the

Anniversary-Meeting

OF THE

Lovers of Musick,

On St. *Cæcilia*'s Day.

By *S. ESTWICK*, B. D. and Chaplain of *Christ-Church*, in *Oxford*.

Published at the Request of the Stewards.

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SERMON

Preach'd at CHRIST-CHURCH,

November 22. 1699.

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On St. Cecilia's Day.

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TO THE

Stewards of St. *Cæcilia*'s Feast.

The Right Honourable the Lord *Dunluce.*

Sir *John Smith*, Baronet.

John Hill, Esq;

Colonel *Henry Holt.*

Colonel *Nathan. Blackiston.*

John Cary, Merchant.

Moses Snow, B. M.

Nicola. Matteis, Gent.

GENTLEMEN,

YOU *desir'd me first to Preach, and then to Print this* Sermon: *I have Obey'd You in Both; as being willing to do whatever lay in my Power to keep up a*

due Eſteem of Church-Muſick, *in an Age that ſeems haſtning on apace to a neglect, if not a diſuſe of it. If this Diſcourſe may contribute any ways towards ſo good an end, and withal ſerve to expreſs the Reſpect I have for You, I have the double aim I propos'd to my ſelf in Preaching and Publiſhing it.*

For I am a true Lover of Muſick, eſpecially when it is imploy'd to ſo excellent a purpoſe, as that of compoſing our Attention, and raiſing our Affections in Divine Worſhip, and a true Honourer of all thoſe who favour and encourage it. After which, I need not tell either You or the World how much I am,

Gentlemen,

Your Obedient and

Humble Servant,

S. ESTWICK.

D.4. Nov. 16, 08

A SERMON Preach'd at *Christ-Church*, *Nov.* 27. 1696. upon Occaſion of the Anniverſary Meeting of the Lovers of Muſick, on St. *Cecilia*'s Day.

Col. 3. 16. The latter Part, *Teaching and Admoniſhing one another, in Pſalms and Hymns, and Spiritual Songs, Singing with Grace in your Hearts to the Lord.*

THE Deſign of this great Aſſembly's meeting together, being to celebrate the Praiſes of our God with exalted Hearts and Voices, I hope each one has acquitted himſelf in a ſuitable manner, and duly obſerv'd the moſt concerning part of this Exhortation contain'd in the latter branch of theſe Words.

It may be needleſs to tell you we have all been pleas'd, if not tranſported, whilſt the Skilful Performers with laudable Emulations have en-

deavour'd to raiſe and extol God's Goodneſs, to the utmoſt pitch our impair'd Faculties will allow of in this imperfect State: By the Frame of our Nature we may perceive our ſelves fitted and prepar'd for the Reception of Harmonious Sounds; as we are fenc'd about with Nerves, we find our ſelves ready ſtrung, and moſt of us tun'd for this Heavenly Entertainment: By a kind of Sympathy ſometimes we tremble; we are generally pleas'd when a fitting Subject is well painted by the Compoſer and well breath'd and ſet off by the ſeveral Performers.

If any one ſhould be found ſo hardy, or, as ſome think, ſo ill-natur'd as to oppoſe himſelf to the General Conſent of Mankind, and to deny the Pow'r of Harmony, for his Satisfaction we might have wiſh'd him here, where he might have had the beſt ſort of Argument for his Conviction (*viz.*) the Teſtimony of his own Senſe; and if after this, he had remain'd unaffected with the gentle Inſinuations of our ſofter Strains, and unmov'd with the more forcible Impreſſions of our louder Acclamations, you are all ready to pity the Fate of this Unhappy Temper, and to pronounce him ſuch a ſort of an Infidel, that is uncapable, if not unworthy of a farther Conviction.

To ſay we are pleas'd with Harmonious Sounds, is to ſay very little in compariſon of what our Apoſtle has ſuggeſted to us, who carries this Matter much higher, and teaches us the true uſe and benefit of Divine Muſick in the Worſhip of God.

He is chiefly concern'd for that Spiritual Advantage that may reſult from this Senſible Pleaſure; and intimates to every Good Chriſtian, that at the ſame time he is gratify'd and delighted, he may be better'd and improv'd by it in Holy and Vertuous Living.

By *Teaching and Admoniſhing one another in Pſalms*, &c. we are aſſur'd of the fitneſs of this Divine Exerciſe, to promote the Spiritual Intereſts of Faithful People, of its ſuitableneſs to help 'em forward, as well as refreſh 'em in their Paſſage towards their Heavenly *Canaan*; and, in a word, to farther and advance their Spiritual Good and Edification.

How this is done by this Divine Exerciſe will be more fully made out in this enſuing Diſcourſe; in the mean time it ought not to be forgot, that in a large ſenſe we may be ſaid to be taught and admoniſh'd by whatever renews, revives, and calls to remembrance former Thoughts, and Idea's; we certainly may be admoniſh'd of what we knew before, and I think may not im-

properly be ſaid to be Taught and Inſtructed by whatever excites and enlarges our Deſires of Goodneſs, by whatever enflames in our Hearts the Love of God and our Neighbour; and whatſoever Inſtruction ſerves to confirm our Faith, to enliven our Hope, and quicken our Graces, and to render our Souls more Humble, more Holy, and more like to God than they were before, may in a large Sence be deem'd Teaching; tho' all this while we gain no freſh Supplies of new Idea's, but having an Occaſion offer'd us of reviving thoſe old ones that before lay dormant, we are thereby enabled to turn 'em to a better uſe, and to reduce our Knowledge to Practice.

This being the Senſe of our Apoſtle's Teaching and Admoniſhing in this Place, give me your Attention, whilſt I lay before you ſome Conſiderations, that may ſerve to enforce the Injunction, and ſhew the Uſefulneſs of Divine Muſick in the Worſhip of God, and the Advantages that may be reap'd by it in Particular, by every one that attends to it in due Manner.

Firſt, I deſire to offer to your Conſideration, that this Method our Apoſtle has made choice of as a help to our Spiritual Improvements, as the old way of Teaching the World, much applauded by

by the Wiſe Ancients, and in their Eſteem a very effectual means of inculcating Wiſdom, and making Men more Tractable, by fixing in their Minds the Principles of Natural and Moral Philoſophy. As for its Antiquity, *Timagenes*, as *Quintilian* obſerves, allows Muſick to be the eldeſt of the Learned Studies: And a greater than him tells us, that about the ſame time that Tents, Husbandry, and Working in Braſs and Iron were found out by their ſeveral Authors, *Jubal* leſſen'd their Cares by the addition of Muſical Inſtruments, which being handled down to After-Ages, and ſerving to cover the Nakedneſs of Vocal Sounds, were embrac'd and cheriſh'd by Legiſlators and Philoſophers, who found the Aptneſs Muſick had to Civilize the ruder part of Mankind, the Advantages it had in gently inſinuating Myſterious Truths.

Upon which accounts Poetry and Muſick may well be eſteem'd the Nurſes of Infant Commonwealths, the School-Miſtreſſes of Learning, from whoſe fruitful Breaſts ſtream'd ſuch a kindly Nouriſhment, as made Empires ſwell out to that extent of Grandure, as to attract the Eyes of their Neighbours to behold and dread their Power.

Lycurgus and *Numa* enacted Laws for the Encouragement of Muſick, not thinking themſelves ſecure in their Governments, till by its Charms they

they had Temper'd and Smooth'd their unpoliſh'd Subjects; or at leaſt by this pleaſant Vehicle, allur'd 'em to ſubmit to their harſher Conſtitutions.

How much Learning owes to Poetry and Muſick, may appear from this, That the firſt Seeds of it were ſcatter'd in Number and Meaſure, and what the Celebrated Poets ſung, and many of the Philoſophers taught, gain'd a more eaſie paſſage into Mens Minds by the agreeable mixture of well regulated Sounds.

Hence it was that the various Motions of the Planets, the *Arcanas* of Nature, and the Cauſes of her ſeeming Irregularties, were firſt deliver'd in Verſe; And *Atlas* is preſum'd by *Virgil* to frame, and *Jopas* to ſing the lofty Song on that Subject. If the Univerſe it ſelf was thought to be Compos'd by Harmony, it's the leſs to be wonder'd, that thoſe Philoſophers that embrac'd this Opinion, ſhould act agreeably to it; whilſt *Pythagoras* fram'd his Works as near as he could to this Model, and apply'd himſelf to Muſick, as a means to brighten his Morning, and compoſe his Evening Thoughts: 'Tis the leſs remarkable, that *Socrates* ſhould divert the *tædium* of his Age, by a late application to Muſick; and that *Plato* and *Ariſtotle* ſhould advance it ſo high, as that the Speculations of the former could not be throughly underſtood without it, and that both allow it to be a neceſſary Ingredient

gredient to the Education of Youth, and tending much to the Formation of Vertue and good Manners.

In pursuance of these high Encomiums given by the greatest Masters of Learning, and the Experience of its usefulness, the World became soon acquainted with the happy influences of it, beholding with pleasure, how much it serv'd to quiet and calm the unruly Passions of Men, to alleviate the Troubles of Life, to ease its Labours, to abate the Rigours of Adversity, and heighten the Enjoyments of Prosperity: It beheld with Pleasure how much it advanced the Honours of the Military Life, whilst their Heroes were animated with their Martial Sounds, and in some measure rewarded too by the grateful acknowledgment of Triumphant Songs. How much also were the Affairs of the Civil Life bettered by it, when, as *Plutarch* tells us, their Entertainments were season'd with wholesom Admonitions, and their Musicians encourag'd Temperance and Moderation at that very time they stood in need of such faithful and pleasant Monitors.

Thus this excellent gift of Heaven, when exercised in its Primitive Purity and Simplicity, tended much to the bettering and improving Mankind; and 'tis the less to be wonder'd, that this common Blessing, that serv'd for so many excellent purposes

poſes, ſhould be enclos'd and appropriated to the Service of God's Worſhip, and the Uſes of Religion: That Mens Tongues and Voices ſhould be Conſecrated to enlarge upon the Noble Themes of God's Power, Wiſdom and Goodneſs; and thereby to make his Praiſe Glorious, make him Admir'd of all his Saints, and Reverenc'd of all that are round about him.

For ſeeing the Great End of Man's Creation was to ſet forth the Praiſes of his Creator, and he alone of all the Creatures of this Sublunary World, was indu'd with Faculties to qualifie him for this Noble Employment; it is but reaſonable that he ſhould do his utmoſt (for that utmoſt will come far ſhort of it) to extol the Praiſes of God to the higheſt pitch he is capable of, to Glorifie his Maker with his Body and Spirit, with his Voice as well as Underſtanding.

A ſecond Conſideration that ſerves to recommend to us our Apoſtle's Injunction is the Practiſe of the Jewiſh Church, as to the uſe of Vocal and Inſtrumental Muſick; both which kinds were introduc'd in the latter end of *David*'s Reign, when the Ark had reſt, and that by the Command of God, (1 *Cor.* 11. 31.) 'Tis true *Ezra* calls this the Ordinance of David King of *Iſrael*; and if he appointed theſe Uſages as a King, and not as a Prophet, we're aſſured that theſe Commands were however

however confirm'd by other Contemporary Prophets: For thus we read (2 *Chron.* 29. 25.) the *Levites* were ſet in the Houſe of God with Cymbals, with Pſalteries, and with Harps, according to the Commandment of *David*, and of *Gad* the King's Seer, and of *Nathan* the Prophet; for ſo was the Command of God by his Prophets.

From which Paſſage it is evident, that theſe Inſtitutions proceeded from God, and that this and no other is the Critical Seaſon, from whence they are to bear Date.

Now this was long after the delivery of *Moſes*'s Law and the Sealing up of the Ceremonial Canon; and conſequently cannot be reckon'd a part of that, nor indeed any violation of that Law.

It cannot be reckon'd a part of it, becauſe that Law mentions nothing belonging to Vocal or Inſtrumental Muſick in the Worſhip of God.

We find indeed ſome Commands relating to the Prieſts Trumpets, but theſe were appointed for Civil Uſes, *viz* the Calling of Aſſemblies, the Removal of their Camps, the Proclaiming War, and giving notice of their Feſtivals, as we find by the 10th of *Numbers*.

These Usages were no Violation of that Law, because the appointment of Vocal and Instrumental Musick was no essential Change and Alteration of it.

It was only an additional Ornament, intended to help and raise Devotion, and for its Natural fitness and congruity to that End Commanded, and so Receiv'd into the House of God.

A third Consideration that enforces our Apostle's Exhortation and Recommends the Use of Divine Musick in the Worship of God, is the Exercise of it in the Christian Church, from the first Foundations of it.

We find in a particular manner our B. Lord's approving it by singing a Hymn. In like manner *Paul* and *Silas* followed this Pattern, and all faithful People throughout all Ages of the Church imitated their Practice herein.

'Tis true the first Age of the Christian Church was distinguish'd from the following upon this as well as other accounts; here therefore I shall briefly inform you, what the learned Commentators understand by the several Terms mentioned by the Apostles: and first they tell us, that the *Psalm* is such a Divine Song, that is either design'd, or actually sung to some Musical Instrument, and this is Mr. *Calvin*'s Sense of this word in his Comment upon this

this Text; The *Hymn* is made to Celebrate the Praiſes of God, and as ſuch does not extend ſo far as the Pſalm, becauſe the Matter of the Pſalm may take in Petition of Bleſſings and Confeſſion of Sins, and Deprecation of Evil, as is uſual in many of the Pſalms of *David*.

As for the third ſort, *viz. Spiritual Songs*, we are to underſtand by them ſuch Songs, as were indited by the Holy Ghoſt in the Praiſe of God the Father, and our Redeemer, and utter'd by Virtue of a peculiar Gift, which was Communicared to ſome Believers, and frequently found in the Apoſtolical Age.

Some indeed are of Opinion that theſe Spiritual Songs are to be underſtood in oppoſition to thoſe Lewd Songs us'd amongſt Heathens, and this may in ſome ſenſe be allow'd too, yet not ſo as to exclude the former, and that for this reaſon, *viz.* becauſe amongſt other miraculous Gifts vouchſafed to the Church of God, we are aſſured that inditing Spiritual Songs by the immediate impulſe of the Spirit which is ſometimes call'd Propheſying, was as remarkably known, as Praying by the Spirit. And this our Apoſtle aſſures us of in that noted Paſſage, 1 *Cor.* 14. *V.* 15. *I will pray with the Spirit, and I will pray with the Underſtanding alſo: I will ſing with the Spirit, and I will ſing with the Underſtanding alſo*; the Scope and Deſign of which

place is to make each particular Gift of Praying and Singing useful to their Auditors; that is, those that had either of the two, were not either to pray or sing in unknown Tongues, but those that their Hearers were acquainted with. We have indeed but few of these Spiritual Songs transmitted to our Hands; but from these excellent Patterns we may take our estimate of the rest, and give a pretty good guess at the great Advantages the Church of God received by 'em: For illiterate Men becoming suddenly qualified to extol the Mercies of God for the great Work of our Redemption, we cannot but presume that the matter and manner of this Exercise, was worthy of its Author; that the Harmony was suitable to the Subject: and because it was a Gift of the Spirit, it is but reasonable to believe, that these sort of inspir'd Persons Commenc'd good Poets and good Musicians, and were thus doubly qualify'd to set forth the Praises of our God. When we consider again that *Psalms* and *Hymns* are joyn'd with Spiritual Songs, this evidently shews that the use of these was not superseded by the extraordinary assistance then given, and thô it pleas'd God to raise up Men to magnifie his Name, and to enlarge upon the new Themes of Man's Redemption and Reconciliation, yet not with that design

design to make void the old Subjects that were accommodated to all Estates and Conditions of Life, and to be of perpetual use to the Church of God. These by the Goodness of God are continued to his Church; and all that I shall observe at present is, that as we have the greatest Reason, so we ought to receive the same with grateful acknowledgments, and express our Gratitude by making what Improvements we can by these standing Helps of Piety and Devotion.

And so I proceed to shew more particularly the usefulness of Divine Musick in the Worship of God; as how, and after what sort, it tends to our Spiritual Improvement, and what advantages may be reap'd by every good Christian that attends to it in a due manner.

The usefulness of it will in some Measure appear, by reflecting on the Infirmities incident to our corrupted Nature, For when we make our approaches to the House of God, by sad experience we too often find our selves disturb'd, either by the Cares or the Pleasures of this Life.

The Man of Business too frequently brings a load of it upon his Shoulders, not easie to be discharg'd; the Man of Pleasure too often ruminates on, and acts over again the Scenes of his past Follies,

Follies, or is projecting new ones. The Tradesman is too apt to make the Temple of God a House of Merchandice. The Scholar, to make it his Study to refine and digest his Notions in. In short, we are all too subject to be distracted in our Addresses to the Throne of Mercy, too liable to bring a Sacrifice without a Heart, and to be present in Body, and at a distance in Spirit. This being too often our unhappy Condition, what better Remedy can be thought of for the Cure of these Evils, than agreeable Harmony, which has a great Force and Efficacy to hush and quiet the Cares and Business of Life, to quell and lay asleep the thoughts of our Innocent Diversions or forbidden Pleasures, and by bringing the Mind into a calm even frame and temper, dispose it to attend to the concerning Matters on which our Salvation depends.

By the help of these delightful Sounds, we are fitted and prepar'd to offer up our Prayers in a better manner, and to receive more eagerly the salutary Admonitions of Holy Scripture either Read or Explain'd in the Pulpit. When we find our Devotion and Attention begins to pall by the length of some of our Offices, we have from these fresh Recruits provided us to renew and invigorate our drooping Spirits. In a word, our manifold

Infir-

Infirmities do much want ſuch a kind of relief, firſt to bring us into due Temper, and then to quicken us when we find our ſelves Fainting under their Preſſures.

Secondly, The uſefulneſs of Divine Muſick in the Worſhip of God, will farther appear from the Nature of this Exerciſe, together with the ſubject Matter about which it is converſant.

This Exerciſe, when skilfully manag'd, has a native Puiſſance and admirable Facility to ſet off the Matter about which it is Converſant, and make it appear to the beſt Advantages, ſo as to render that which in it ſelf is lovely, more amiable, and more delightful. There are Sounds proper for every Paſſion, ſuch as can damp you, when your Mirth and Joy begins to be rampant and exceſſive, ſuch as can raiſe you when your Spirits are languiſhing, and either the needleſs Troubles, or neceſſary Cares of Life begin to overſet you. Your Hopes ſhall be enlarg'd, and by an over-ruling Power of Harmony, ye ſhall be willingly forc'd to part with your unpleaſing Thoughts, and to enjoy a Calm at leaſt, if not an Extaſie of Rapture when the Poet and Muſician have ſeverally diſcharg'd themſelves,

accor-

according to their different Tasks and Imployments.

Ev'n the mean empty Trifles of this Life, when cloath'd and adorn'd in proper Words, and harmoniously expreſs'd, are made too lovely and too deſirable.

Vice its ſelf, which one would think needs Art and all other Imbelliſhments to ingratiate it ſelf, owes too much of its Empire to the impure Idea's of laſcivious Poets, and the Performances of wanton Muſicians; by the help of which Varniſh, the Mind becomes enamour'd with the moſt odious and deform'd Objects, and thoſe excellent Faculties that were given us to raiſe our Love and Eſteem, and to fix our Mind upon Vertue and our ſovereign Good, are too often debas'd, and made to ſerve in the meaneſt Drudgeries, even the propagating Senſuality and Uncleanneſs.

If Vice it ſelf is oblig'd to call in for thoſe Succours to make her wrinkl'd gaſtly Face look Smooth and Beautiful, how amiable muſt Vertue appear, which in its ſelf is lovely, when adorn'd with thoſe Imbelliſhments? When the Lineaments of her Picture are drawn by the skilful Hand of a Chaſt Poet, and colour'd by a good Muſician? For to come now to the ſubject Matter of our Praiſes and Thankſgivings, with what complacency

cency and delight, ought we to receive those imitable Patterns of Devotion; that display the Scenes of God's Love, and our thankful acknowledgements for his transcendent Goodness and Mercy to the Children of Men.

And that more especially when we sing the Songs of Angels or Inspir'd Men; or those Holy Raptures of Good Men, wherein God's Power, Wisdom and Goodness are set forth by the Works of Creation and Redemption.

When in particular we adore his excellent Majesty in our *Te Deums*, make his Praise glorious for the Works of Creation in our *Benêdicite*. When we Joy and Triumph in our Faith by singing the *Nicene* Creed, and at the same time that we confess our Faith, shew that we are pleas'd with it: When in the rest of our Psalms and well chosen Hymns, we ascribe the Honour due unto his Name, and thus offer him the best Sacrifice in the best manner.

If the bare Matter of our Praises, when attentively read, are so very apt to raise our Affections, and fill our Hearts with Joy, how much is that Joy encreas'd, when melodious Sounds, agreeable to the Matter treated of, give each Word their due force and emphasis, especially when the Composer has an Eye upon the Sense, lays wait

upon what is moſt material, does not clog his Parts with needleſs Repetitions, but orders his buſineſs ſo, that the Hearer ſhall be little interrupted, but ſhall follow him with Eaſe and Pleaſure, whilſt he raiſes your Idea's by a juſt repreſentation of the Subject that lies before him.

If his Matter is Great and Majeſtick, his Harmony riſes proportionably with it; if it is more Grave and Solemn he lengthens his Meaſure, and gives you time to pauſe upon it: If it is more Chearful and Gay, you'll the more eaſily pardon him, if he keeps pace with it in a quick meaſure: If ſometimes he repeats the more emphatical words of our Pſalms and Hymns, you'll excuſe him, becauſe the Holy Pen-men have done the ſame before him; and where they have not done it, he does not want an excuſe, if, by the variety of the Deſcant he gives you a freſh occaſion to circumſtantiate the Praiſes of God, and to dwell upon 'em with greater Complacency.

There are ſome Expreſſions that are hardly parted with, and more eſpecially deſerve to be inſiſted on.

The Conſideration of God's Mercy ought to create an Holy emulation among the Performers, and when the Compoſer has well acquitted himſelf

ſelf, each of 'em ſeems to be deſirous to raiſe it to the higheſt Perfection.

The laſt follows the Steps of the former, and that with a deſign to improve and raiſe, as well as to make the Harmony more compleat; and, to conclude, when the Compoſer and Performers have exactly done their Parts, how much muſt our Hearts be lifted up? how much have they now been lifted up with theſe Heavenly Acclamations? How much muſt our Joys be enlarg'd? how much have they been enlarg'd, whilſt we have all joyn'd together either in Heart or Voice, to praiſe and magnifie our Glorious God, and tell out His Works with Gladneſs?

From what I have hitherto ſaid, give me leave to make a few ſhort Inferences, and ſo I ſhall conclude.

Seeing what I have hitherto laid down relates chiefly to the external part of our Duty, and has a regard to the Modes and Circumſtances of performing it. This gives us a good account of the Nature of thoſe Conſtitutions that belong to theſe; and alſo ſuggeſts to us, that we ought to mind more the Subſtance of what

is perform'd in the Houſe of God, than the manner of its performance.

This is very requiſite in every Duty, and more eſpecially in our Praiſes and Thankſgivings, and if we want that inward frame of Spirit, and that Attention that is the Life and Soul of 'em, we are only pleaſing our ſelves: And if ſo, it is eaſie to determine what ſort of Worſhip this is to be accounted.

Our Apoſtle requires the Melody of Heart, and that we ſhould ſing with Grace unto the Lord; we ought therefore to attend to what is doing, that we may not incur the Hypocrites Doom, who draw near to God with their Lips, when their Heart is far from him.

Secondly, If it be true that Divine Muſick in God's Worſhip may contribute to our Spiritual Improvement; This gives us juſt occaſion to blame the Practice of the Church of *Rome*, which has fram'd and contriv'd her Praiſes more to the Honour of Men than of God; and not only ſo, but ſhe has lock'd up the few ſound Pieces of Devotion remaining in their *Breviary*, in a Language not underſtood by the generality of their People.

Poſſi-

Possibly they may please the Ears of the People, more than we do ours, but their Hearts can never be affected, and if so, they are doing but one half of their Duty; they're doing nothing that concerns the more substantial part of God's Worship, who being a Spirit, is to be Worship'd in Spirit and Truth.

Thirdly, If the Use and Practice of Church-Musick is of such long standing in the House of God, and Voices and Instruments were appointed by God himself, to promote the Edification of his People, this shews us the unjust Exceptions the Dissenters takes against our Way of Worship, making it to be Popish and Superstitious, and what not; not considering in the mean time, that those excellent Offices of Praise, I mean our *Hymns* were practiced long before Popery was in being; and as to the manner of adorning 'em with good Musick; this I presume is no fault, however I could wish for the good of their Souls, that they would come to our Churches, and try whether it is a fault or not; and then it might be hop'd we might keep them there, at least, give 'em no just cause to forsake our Assemblies.

Fourthly,

Fourthly, And to conclude, ſeeing theſe uſages of our Church have a great tendency to farther our Spiritual Improvement, this ſhews what great reaſon we have to ſtick firm to the Practices of our Church, and to adhere to the Model of our firſt Reformers, who have diſcover'd their Wiſdom and Piety in nothing more, than in the happy Choice of thoſe Offices that were deſign'd to ſet forth the Praiſes of God.

And becauſe our frail ſtate is ſuch, that we can never hope in this Life, to do it ſo perfectly as we ought, let our Conſtitutions be never ſo compleat; However, let us accuſtom our ſelves to this Divine Work here to the utmoſt extent of our Faculties, that we may with the Bleſſed Saints and Angels Praiſe God in the Life to come, and ſing *Hallelujahs* to the Honour of his Great Majeſty, who liveth and reigneth Three Perſons and One God, both now and for evermore, *Amen.*

FINIS.

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